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Universities lose big in Toronto bankruptcy

BY BRUCE ROLSTON

TORONTO (CUP) — At least five Canadian universities could lose more than \$4 million following the collapse of the Reichmann real estate empire last March.

The Toronto family met with disaster last spring when the Olympia and York Development Corporation failed last March. Subsequent bank protection of their holdings in an effort to prevent bankruptcy has left university investments in Reichmann-run enterprises "highly suspect," financial analysts say.

"It could take years to get any of it back," said one Bay Street analyst, who spoke on the condition of anonymity. "They may get nothing back. It depends what kind of plan is imposed (by the courts)."

The universities, including University of Toronto, McGill, McMaster, Trent and York universities, invested millions of dollars from their pension, endowment, and operating funds in Reichmann-run enterprises.

McGill's losses have been small thanks to a policy against investing in O&Y-type firms, said McGill treasurer Steve Budden.

"We didn't buy (O&Y) because they didn't publish figures," he said.

However, McGill's conservative investment policy didn't entirely protect it from losses. Prohibited from buying into O & Y, it lost \$180 000 in an investment with Trizec, a Reichmann-Bronfman holding company.

Some universities, such as Ottawa and Waterloo, avoided losses by using investment guidelines that discourage investment in private companies.

At U of T, most of the university's holdings in O&Y are linked to real estate. These are relatively secure according to analysts. They say U of T should recoup a large portion of its initial investment over the next five years.

Less secure are short-term securities, or "commercial paper" — investments not secured on real estate. U of T invested \$100,000 and York University invested \$1 million in O&Y commercial paper.

Analysts are now saying that commercial paper investors should consider themselves lucky if they get back half of their initial investments.

U of T treasure Bruce Curwood says the lack of information coming out of O&Y makes him pessimistic about the future.

"I don't think anyone is informed enough at this stage to be

positive," he said.

Analysts say a lack of information has always characterized dealings with O&Y and the Reichmanns.

"The universities made investments blind. They trusted in the Reichmann's mystique," said one analyst. "O&Y just had this mystique."

But Curwood said there was no need for the university to re-evaluate its investment policy.

"You do get caught occasionally," he said. "In hindsight, you can always have 20-20 investment vision."

University of Toronto president Rob Prichard agreed. "It doesn't strike me that it would be necessary to advance a (more conservative investment) policy," he said.

York's acting vice-president of finance, Chris Torres, said he is not worried about his university's investments.

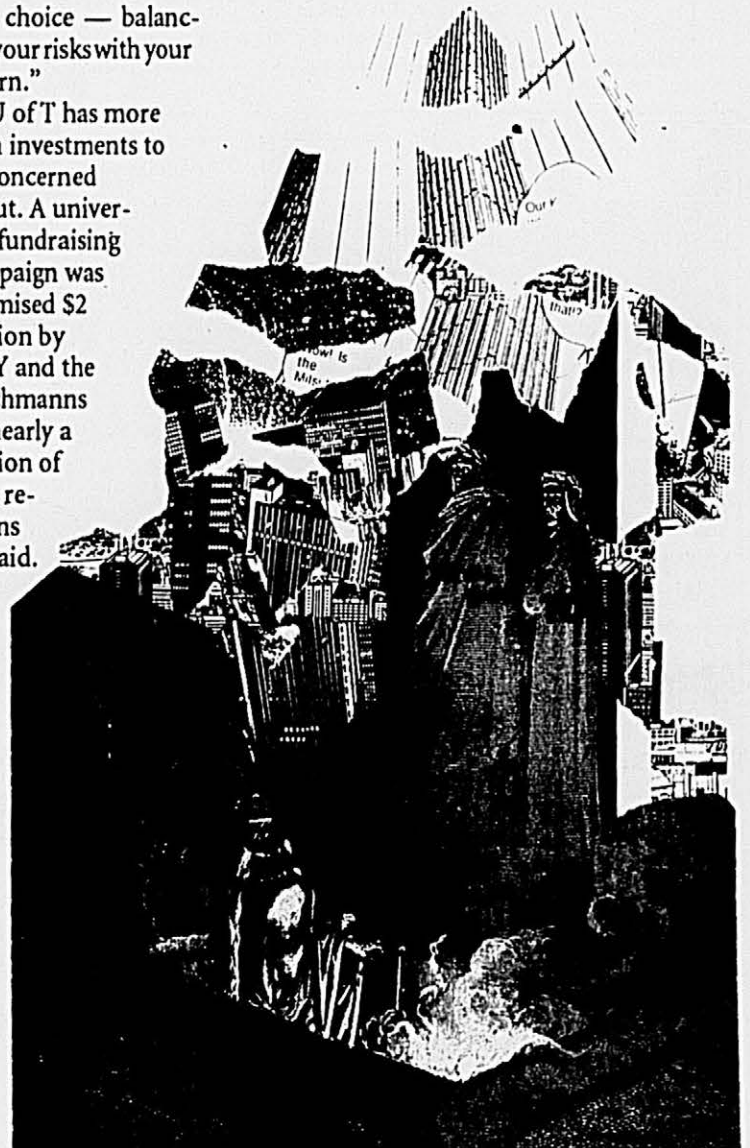
"At this stage, we anticipate that the funds will be repaid in time," he said.

Like U of T, York has no plans to invest more conservatively in the future. Lino Magagna, chair of the York Board of Governors' audit committee, said York's losses were just part of the investment game.

"You are faced with the peren-

nial choice — balancing your risks with your return."

U of T has more than investments to be concerned about. A university fundraising campaign was promised \$2 million by O&Y and the Reichmanns — nearly a million of that remains unpaid.



City Hall's left hand not to be broken

BY DAVE LEY

The partial collapse of the Democratic Coalition (DCM), has left some wondering how the city's left will be represented in city hall.

The DCM, the most left-wing of the three major parties represented at city hall, has been trying to rebuild itself over the summer since the resignation of two of its four councillors last spring.

The two councillors, Claudette Demers-Godly of NDG and Pierre Goyer of Rosemont, quit the party after conflicts with other DCM members over the organisation of the party.

"Many of us in the party tried to address the issue of structural process, trying to do things without the traditional party politics," said Demers-Godly. "We wanted to have something where people could work together without selling their souls to the party line."

"Traditional politics doesn't work anymore, but people had difficulty looking at alternative processes of politics," she added.

One of the remaining councillors, Marvin Rotrand, claimed that the dissenters' demands were unreasonable if the DCM was to remain a working party.



"What the two councillors wanted was an undemocratic structure," said Rotrand. "They didn't believe in political parties, but they still wanted to belong to a coalition and wanted to get elected."

One of the key issues before the split was how the various districts

of Montréal should be represented within the party. Members from districts like Snowdon, Rotrand's constituency, which has a strong membership, promoted a one-vote per person system. Other members from weaker districts, such as Demers-Godly's NDG or Goyer's

Rosemont, wished for a one-vote per district system.

Rotrand said many members of the DCM went out of their way to accommodate the dissenting members.

"We did make a lot of concessions, but what they were asking for would have resulted in 12 per cent of the party getting 90 per cent of the vote," said Rotrand. "The DCM is already one of the most decentralized parties in the city."

Demers-Godly claimed that a strong political party isn't needed to get things done on the municipal level.

"Winning elections is not the issue, getting things done is," said Demers-Godly. "The problem with the party system is that it creates divisions at the local level."

The remaining members of the DCM say they are committed to continuing the work they've done

in the past.

"People were a little shellshocked after the resignations," said Sam Boskey, the other councillor for the DCM in NDG. "But, I think the feeling was that they still want to work together."

"I think there's a massive vacuum in Montréal politics today," said Rotrand. "There is a danger that the extreme right in Montréal will take advantage of the recession, and press the city to reduce spending on things like social services and housing."

Both Rotrand and Demers-Godly denied that the split in the DCM was due to a conflict between French and English members.

"The differences between the French and English members is not the issue — it's a much broader issue," said Demers-Godly. "For me it was part of my own desire to do things differently."

Rotrand agreed.

"It's not an issue of French versus English, it's an issue of how the left will be represented in Montréal," said Rotrand. "People will always try to claim that any sort of division in Montréal is due to language, but I believe that Francophones also believe in democracy."

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Racism

Some of Montréal's most dynamic anti-racism work is done by AKA-X (Also Known As X), a three-year-old African-Canadian youth group. The AKA-X has 200 members and holds weekly meetings where a wide variety of issues relevant to the Black community are discussed. They're also into networking with other progressive groups. Call 369-AKAX.

McGill's **Black Students' Network** meets every week and deals largely with issues related to Africentrism and working against white supremacy. For the past year the BSN has been pressuring the administration to create an African Studies program. They also bring speakers to McGill, do special events during Black History Month (including an issue of the *Daily*) and work closely with other groups (like AKA-X) on various issues. Union 404, 398-6815.

La Ligue anti-fasciste mondiale organises anti-racism benefits, comes to demos and does security at concerts. In between times, they've been known to stomp racist skinheads. If you're interested (of even if you've just got some white supremacist or neo-nazi activity to report) call (800) INFO LAM.

Students Taking Action to Network against Discrimination (STAND) is a coalition of groups which operates out of Hillel House, working against racism and anti-Semitism. Call 845-9171.

Lesbian, Gay & Bisexual

Lesbians, Bisexuals and Gays of McGill (LBGM) provide counselling and referrals, do dorm raps and have weekly meetings at the Yellow Door. They also have a resource centre you might want to check out. 398-6822, or stop by Union 417.

Montréal's direct action group **Queer Nation Rose** takes its name from local gay activist Paul Rose, who was gay bashed to death three years ago, and Queer Nation, the militant activist group born in New York three years ago. A major aim is to give lesbians and gays a higher profile. Both boyz and grrrlz welcome. Call Roger Sanders at 525-1088.

Other resources to keep in mind are **Jeunesse Lambda** (766-7195) for young French-speaking gays and lesbians, **Lesbians of Colour** (848-7474) and the **Gay and Lesbian Community Centre** (932-8724).

Women

The first stop is McGill's **Women's Union**, which has a library you're sure to want to peruse, along with some great periodicals. They have regular wine-and-cheeses, and sell condoms at discount prices. It's a patriarchy-free space open to all women. Union 423, 398-6823.

Also run out of the Women's Union are the **Coalition Against Sexual Assault** and, for now, the **Walk Safe Network** (which next week is moving in with the **McGill Sexual Assault Centre**, Union 410 — call 398-2498). The **Montréal Sexual Assault Centre** can be reached at 934-4504.

Abortion services and referrals for



GROUP REBELLION

If you're looking to expand your education beyond the hallowed walls of academe, Montréal's a good city for it. Along with all the fun, there's a vibrant network of groups where you can put your curiosity to social good. As well, you can get an education not available in state-controlled institutions.

Each of the following groups can put you on to others, so no matter what your cause, there's bound to be a group out there for you to rebel with. And if not — start your own.

COMPILED BY DAILY STAFF

other needs are available at the **Centre de santé des femmes** on 14 St-Joseph E. (842-8096), open 9h-12h, Monday to Thursday. You can also get a complete list of Montréal abortion services from **McGill Health Services**, 3637 Peel St., rm 100, 398-6017.

Head and Hands runs a variety of medical and legal clinics, with help for young parents as well. They also do referrals and counselling for abortion-seekers. 2304 Old Orchard in N.D.G. at 481-3643.

First Nations

If you're a native person or researching First Nations issues, you'll want to know about Montréal's **Native Friendship Centre** at 3730 Côte-des-Neiges, 937-5338, the **Mohawk Nation Office** at Kahnawake (638-4750) and the **Québec Native Women's Association** (844-9618). All provide referrals, information, advice and resources, and members can participate in a variety of cultural and

social activities.

McGill's **Native Awareness Coalition** brings together about twenty (mostly non-native) people each week in order to plan activities, watch videos about First Nations issues and listen to talks given by activists. In the past they've organised First Nations Awareness Weeks and promoted anti-Columbus awareness. Union 413.

Other Social Groups

The **Progressive Students' Network** is a loose collection of individuals and groups interested in working for progressive social change. This year, they're planning to hold a series of events telling the history of racism and resistance in Canada during the 500 years of European conquest. Call Brian or Chantal at 948-4284.

Montréal's chapter of the **AIDS Coalition To Unleash Power (ACT-UP)** is an off-campus group with lots of McGill members. They do direct action and education work

on AIDS, and, like their well-known U.S. compadres (who created the die-in), sometimes offend while doing so. ACT-UP meets weekly, and is also active on abortion, racism and lesbian and gay issues. 527-2423.

One of Montréal's most radical francophone youth groups is **Le Rassemblement Autonome des Jeunes (RAJ)**, with a rich history of anti-poverty and women's activism. They're also involved in a petition drive to force the government to divert some of the \$3 billion in defense spending to social programs. Call 842-6999.

The **Welfare Rights Committee** acts as an advocate for welfare recipients and provides education on welfare rights. It's also been involved in fighting Québec's heinous welfare laws and networking with other groups. Call Jean Lalonde at 932-5916.

About 150 McGill students are involved in the **Québec Public Interest Research Group**, a chapter

of the continent-wide group originally started by Ralph Nader. Other chapters are at Concordia and U de M. Here, they are active on housing and waste management, with a new project dealing with violence against women. Eaton, room 505, 398-7432.

CKUT 90.3 FM is McGill Radio, where hundreds of activist-types sit around and hold meetings in the dingy halls of the Union basement. CKUT is McGill's most-heard contribution to Montréal's lively anglo counterculture, and can provide activist groups with publicity. Union B-15, 398-6787.

Dans la rue drives around in a van dispensing condoms, giving blankets to people living on the street and just lending a hand. Always looking for a volunteers. 733-9719.

Montréal's chapter of the **International Socialists** has about a dozen active members who meet every Wednesday at McGill for meetings to discuss various issues. Get in touch with Chantal Sundaram at 948-4284.

McGill Québec is a meeting ground for the 18 per cent (or so) of McGill's students who are francophone. They organise a francophone week each year and organise lectures to address issues of cultural and political importance. Meetings every week. Union 402, 398-6814.

The 80 per cent of Montréalers who are renters have a friend in **Le Front rassemblement d'action populaires en réaménagement urbain (FRAPRU)**. They do direct action, lobbying and research on low-income housing, zoning and ownership laws. Pierre Gadreau at 527-2423.

Nationalist student groups formed **Le Mouvement pour l'indépendance du Québec** a year ago with support from the Confédération des Syndicats Nationaux, Québec's largest labour group. They want to push for an independent Québec with a progressive social policy. Get in touch with André Gagnon at 987-7042.

The **Southern Africa Committee** has a long history of revealing Canadian corporations' investments in Apartheid (including McGill's). Last year Students' Society slashed their funding. They share Union 404 (398-6815) with the **Latin American Awareness Group** and the BSN.

The **Palestine Solidarity Committee** is active on Middle East issues, which it often brings to students' attention at information tables in the Union Building. Other leftist perspectives on the Middle East can be garnered from the **Progressive Zionist Caucus**, whose members want to trade land for peace.

McGill's chapter of **Amnesty International** meet weekly to write letters and generally campaign against the death penalty and human rights abuses both in Canada and abroad. Union 403.

Not all phone numbers could be confirmed by our deadline, so they may have changed. McGill student groups can be reached through the SSMU desk in the Union Building.

Taking the long view

McGill is in a financial mess of nearly crisis proportions, as are many other Canadian universities. Staff and students are continually being asked to do more with less and to change our priorities to make sure the institution gets more money. And while this may ensure the short-term survival of the university, the effects in the long term are hard to foresee.

Anthropology professor Bruce Trigger addressed a meeting of the Royal Society of Canada last May, discussing the mission of the university in society, and how this mission is being fulfilled in hard times.

The *Daily* interviewed Trigger to find out his views on the mission of the university, and the problems it is facing in these hard times.

BY FIONA MCCAWE

Daily: What is the appropriate role of the university in society?

Bruce Trigger: I think the university has many different roles. Clearly teaching and carrying out research. But the real question is: what can the university offer society that no other institution can?

I think that what a university can do — if it's sufficiently detached from the everyday concerns of the economy, politics and other things — is to try to take a long-range view of things, which scarcely any other institution is able to do.

Governments are mainly concerned with getting reelected, which means that their view of the long range is six months to four years. Even politicians who would like to take a longer-range view of things find it very very difficult, in view of the

problems of getting reelected.

Do the universities belong to the government, which pays most of their expenses? Are they somehow shared by the government and by business? Or do universities belong to the public as a whole?

In terms of business, businesses would like to take a long view, but with them again that long view is not as important as the balance sheet. So basically the two big institutions that shape our lives

these days are driven by very short-term objectives.

What I see a university giving to society, provided it's allowed to, is consideration of the long-term implications of technology, social issues, and moral and philosophical issues. The university could be able to consider the consequences of current policies and to propose new ideas about the directions in which society can develop.

How are the universities of the nineties doing in terms of living up to these

objectives?

I think the university is surrounded by many pressures *not* to live up to these ideals. Government very often talks about the financing of universities as if it were an investment in job training, or an investment in specific targeted kinds of research, which are expected to have a very short-term payoff.

The current Mulroney government is very big on universities training people for the job market — although this means training people for the job market at the lowest possible per unit cost, and if possible having that cost borne by non-governmental sources, meaning students and businesses.

And, as economic pressures build up, we also have an increasing tendency for business to offer support for particular kinds of research which very often tie into their own technological development. In effect the universities at the level of funding have come under a terrific amount of pressure to serve the short-term interests of government and business.

Insofar as we yield to those pressures, I think universities gradually forfeit their ability to perform what I think is their more important role of looking out for the consequences of what goes on in our society.

What kind of incentives are there for the university to take the long view?

One is the tradition of the university itself. It grew out of a medieval institution that was run by the church, and while the church definitely set the limits of what scholars were able to think and do, there was a tacit understanding that the university was to be concerned with discussing what were seen as the sort of eternal truths that concerned society, rather than day-to-day manipulations.

This doesn't mean that the universities didn't train people for the civil service

and get involved in all kinds of practical things, but at least there was a tacit understanding that university somehow stood outside of the temporal concerns of society. And that offered universities a chance to develop gradually into an institution in which the examination of truth became more and more of a central issue.

So we have our traditions. We also have the curiosity of university staff. People generally go into research because of questions that interest them and not in the hopes of a great deal of economic reward, so that is a strong driving force.

If university allows itself to turn into a sort of factory for turning out the kinds of human products that government dictates and carries out the kind of research that business may wish it to carry out, then it becomes increasingly unsatisfactory as an institution, not only to the staff that work there but also to the students who study there.

And that's going to create a kind of fragmented and contradictory environment in which nobody is going to be particularly happy because basically the universities are not fulfilling a function that would make them interesting and attractive, contributing to their sense of self-worth in the long run.

So there a lot of reasons. Tradition, satisfaction, and simply, I don't think a university can in the long run be a university unless it remains relatively true to these kinds of ideals.

If government and business concerns are not to be trusted, what encourages the university to respond to social needs instead of isolating itself?

The first answer I would give to that is that I don't think it is easy for anybody to be able to determine what is useful or not useful for society in the long run.

Darwin might have gained more support for his research if he had argued that it would lead to the production of better

types of grain, which is what has happened. The West, especially Canada, has been successful in breeding new forms of grain through the application of Darwin's ideas.

On the other hand, the fact that Russia has been notoriously unsuccessful in this was because of the adoption of Lamarckianism. By ignoring scientific evidence, the Russians have gotten themselves into a terrible mess which they're still having to live with, not just as biologists but in terms of people's everyday lives.

On the other hand, the consequences of Darwinism in terms of encouraging racism and the biologisation of human behaviour was also undeniably an important impetus in terms of the rise of Nazism in Germany as well. So one can never predict in any way what the consequences of ideas are. A man studying pigeon breeding in England and finches in the Galapagos may seem pretty innocent, and may think of himself as being pretty innocent, but the impacts of discoveries have a way of being quite unpredictable.

So I am very suspicious of people who say we can plan research that we can set down the lines into the future. To me this is a form of putting research into a straightjacket.

We must be prepared to let scholars individually and collectively determine the direction of the research that goes on to a very significant degree. That is a way of making sure we don't plan ourselves into disaster. It's a way of creating a kind of healthy variety in terms of what goes on and what is thought and what is argued.

How do you evaluate social relevance if you don't know the end product?

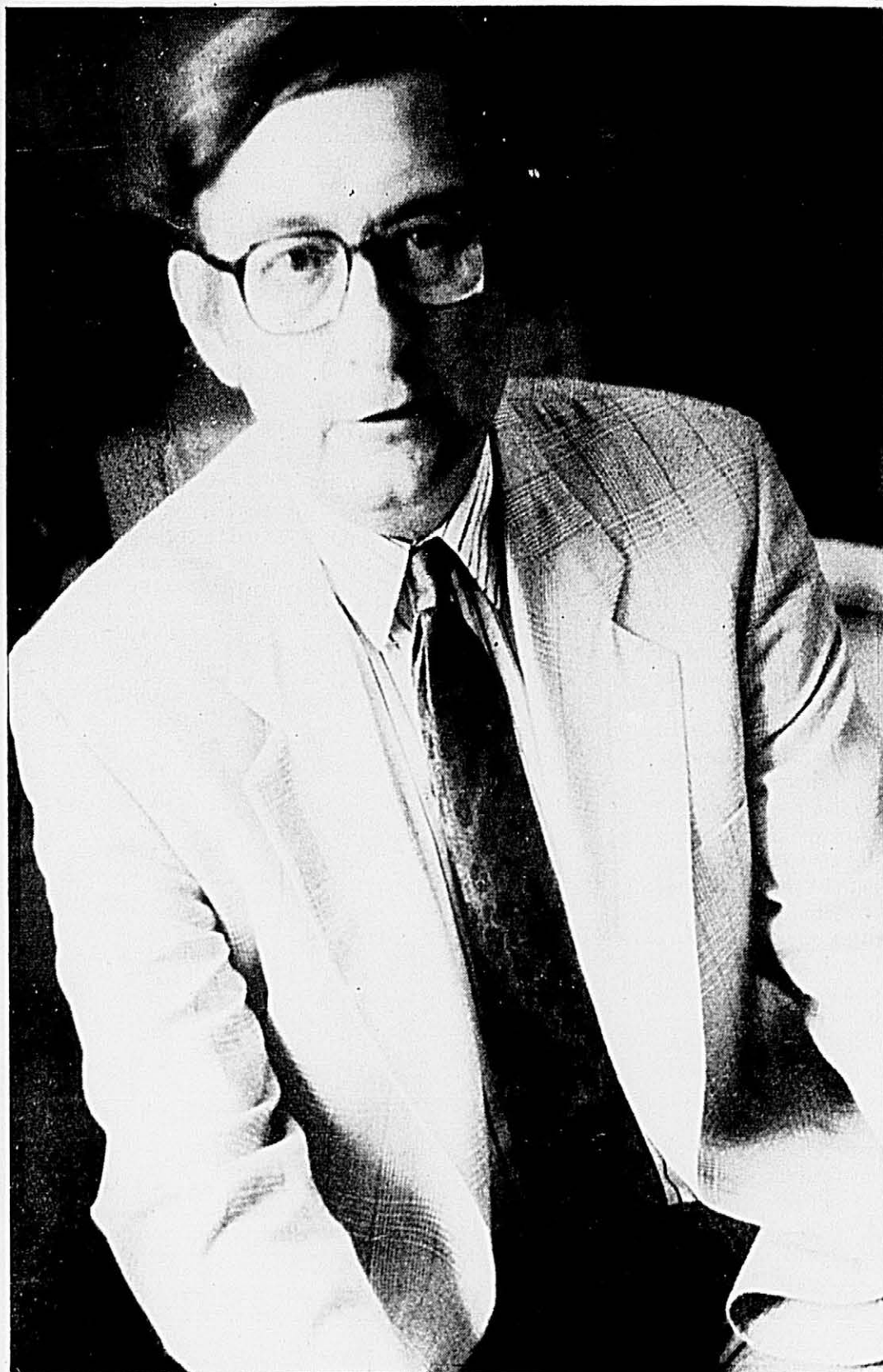
One can not design research to carry out a long-term policy. I really find it odd that in our society, in which everybody is celebrating the disappearance of the Soviet Union, we seem to be glorifying these same sorts of command economies within the universities, deciding what university professors should be studying, where their ideas should be going and what interests we should be serving.

But I think there are areas in which we can address certain problems and that is by asking two sorts of questions. The first is: what are the consequences of current policies?

One of the areas in which we have seen a terrific impact of that kind of study is in the area of ecology. Thirty years ago the main idea was that we could use up all our resources because by the time we have used them up, science will have come up with some new source of energy and we can just go on and nothing is going to happen.

Then in the sixties a small number of biologists began to realise that the disappearance of woods, the industrial pollution of lakes, rivers and so on wasn't simply an aesthetic problem but potentially had all kinds of long-term implications for the well-being of the biosphere, for human health and so on.

I think that in the last thirty years we have seen the development of ecology such that it has not only provided a vast amount of scientific data, but has raised all kinds of social and ethical issues. Ecology issues have become, in some countries at least, a major political factor. That's an example of scientific curiosity guided by concern for human welfare really benefitting society. But I can't think of any businesses that would have been desperately keen to encourage this kind of research.



Bruce Trigger

The other kind of question to ask is basically a philosophical one—of whether there were different ways that things could have been done in the past, so that we can pose alternatives to the ways in which we are doing things now. It opens up the possibility of political debates which have very wide-ranging significance.

One example is the discussion of government policy toward Native people which came out of the universities. It has changed peoples' awareness of native peoples and their problems, which in turn has influenced recent constitutional discussions.

It's probably not as important in terms of what Native people have accomplished for themselves in terms of organisation, but it's all part of a feedback in which the public consciousness begins to look at things differently and in turn permits for change to occur, even if it would be easier for the people who are running society not to have change. It contributes to debate.

How does this sort of approach to the role of the university affect education?

Well, I think the fundamental question that you have to ask is who do the universities belong to? Do the universities belong to the government, which pays most of their expenses? Are they somehow shared by the government and by business? Or do universities belong to the

public as a whole?

My argument would be that in a modern democratic society, ideally universities should belong to the public as a whole. That is, they should be responsible and answerable to the general public.

Because of the responsibility of the university to society as a whole, we should have a completely different set of loyalties than if we were simply advisors to government, and researchers for big businesses.

If we see the general public as the real owners of the university, then the most important way I think that we can address that public is through the quality of our teaching. One of the roles of a university is to train people in particular disciplines so that they can learn about a particular subject and go on to do the things they want.

But at the same time, whether it's a science course, an engineering course, or an arts course, a good university education will encourage students to ask questions. It will provide them with the means and the motivation to think about the direction in which we are currently heading and to consider whether there are other ways of doing things.

By encouraging this kind of questioning, in effect one begins to foster within the university a new kind of freedom which has an ability, not to move society in the direction that a small elite wants it

to go, but to allow an increasingly large number of people to think about what is desirable, and then to act on it.

This kind of teaching is one of the ways in which the university can discharge its role as an institution responsible to society as a whole. But this means that the principle of teaching is not simply the imparting of specialised knowledge.

This is a difficult thing to do because a lot of students have been sold on the notion that you come to university in order to acquire a professional education which qualifies you for a particular job. Many students are taking a very instrumental view of universities and university educations, in just the same way that businesses and government are taking one.

There are also all the professors who find it easier to go along with all this in the hopes of picking up some money for research than to try and maintain a broader vision. So there are many obstacles to realising the idea of the university as an institution responsible to society as a whole.

I think it is possible that universities can give good technical and professional training in subjects while at the same time considering these broader issues. Any good professor should be able

How is McGill doing in terms of conforming to these ideals?

Certainly universities which have large amounts of endowment such as Harvard or Oxford are freest to pursue the sort of idealistic goal that I've been suggesting. As one becomes more dependent on government and business obviously the pressures to serve the interests of these groups become greater.

My own impressions are that as far as the Arts faculty goes at McGill, there are a lot of staff members that do raise the kinds of questions that I am suggesting, in that I think we do carry out the mission that I have outlined.

The real problem at the present time is that the ideological offensive in our society is a neo-conservative one that is basically saying, "These are hard times, we don't have money to waste on anything, everything has to be efficient. Therefore the role of the university must be to carry out research which is going to increase the GNP."

The thrust of the government at the present time is to train students in ways that are going to make them immediately valuable to the state, and if the universities don't do that then they have forfeited their right to government support. Private enterprise takes much the same line.

There are philanthropists who will endow chairs with no strings attached and so on, but there are others who are much more interested in using universities as a base for carrying out research,

often at considerable savings to themselves by using existing infrastructures.

With the ascendancy of the neo-conservative philosophy, it has become difficult for people who are carrying out what I see as the really important tasks of the university to justify what they are doing. They are constantly under assault by people who say that what they are studying is useless because it's not making an immediate return.

One could have asked thirty years ago, "Why do you want to study why wildlife stocks in certain ponds in New England are declining? It's a waste of time. What does it matter to anybody?"

It becomes very difficult, even for people who don't agree

with it, to combat neo-conservative philosophy, because it's an all-embracing kind of thing and seems to explain how the whole universe works. To make any objection to it you've got to get involved in a critique which goes beyond what most people have the time and energy to do.

I feel that the philosophy I have outlined is very much under threat.

This is very dangerous because just as you have society being told that it must move off in a certain direction, discussion is closed. No alternatives are raised, no objections are raised, no other ways of doing things are discussed.

So that just at the time at which it is very important for universities to be looking at long-term consequences and long-term alternatives, there is a terrific pressure on people to stop doing this on the grounds that such study is irrelevant and a waste of time and there's no point in doing it.

While there are many people who are in fact doing a good job of teaching, there is not enough discussion of what the role of the university is and not enough of an attempt to overcome the very dangerous restrictions of the hegemonic neo-conservative philosophy which is trying to dictate a very derivative and subordinate role for the universities.

Basically the neoconservative ideal is that the university functions as a kind of planned unit serving what is supposed to be a laissez faire economy. But it's really them telling us what we should do, how many students we should turn out of one sort or another. And it's very interesting that of course this is precisely the kind of thing that Eastern European and Soviet universities were criticised for doing prior to 1990.

This is not in the universities' interests. I also think it is not in society's interest because with changing technology and other factors, situations can change radically within decades—for example, AIDS going from being virtually non-existent to a factor that's altering societies around the world. We have to be able to think in a much more flexible way about how societies operate and how things are done. And universities are the one area in society which are able to play a leading role in that kind of debate.

And if our real role is to serve society then that's something we should be much more prepared to fight in what they do.

Just at the time at which it is very important for universities to be looking at long-term consequences and long-term alternatives, there is terrific pressure on people to stop doing this on the grounds that such study is irrelevant and a waste of time and there's no point in doing it.

e r r a t u m

Nicholas De Tacacsy (Time running out for dentistry, *McGill Daily* Sept 8 1992 p9) is not president of MAUT. He was president two years ago. David Williams is president this year. The *Daily* regrets the error.

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Work Study student applications are available at the Student Aid Office on both campuses.

Applications should be returned to the Student Aid Office by:

September 15, 1992 for October 1992 posting
November 2, 1992 for November 1992 posting
3637 Peel, #200

Student paper breaks free

BY DAVE LEY

Students at Université de Montréal got their first taste of independent student journalism today when a new paper, *l'Affranchi*, hit the stands.

The paper was formed after conflicts between U de M's student federation, FAEQUM, and the staff of the federation-controlled paper, *Continuum*, caused most of the *Continuum* staff to resign.

The former *Continuum* staffers started *l'Affranchi*.

"Independence makes it easier for us to report on news," said Caroline Pichet, editor-in-chief of the new *l'Affranchi*. "Now that we don't have to always ask whether or not the student federation will like what we report."

Relations between the infant paper and the student federation are far from friendly.

In one instance, a reporter and photographer who tried to report on a meeting of the student federation's Central Committee were turned away at the door.

According to an article in *l'Affranchi*, one Central committee member said the reporter "had no business being here."

When the reporter protested, saying that the meeting was open to all students, the committee member threatened to call security.

This was despite assurances from the student federation that they would not interfere with the running of *l'Affranchi*.

"We don't want a war with

them," said Jérôme Delgado, director of *l'Affranchi*. "We hope they're being honest when they say 'good luck'."

The student federation plans to continue publishing *Continuum*, and the first four page issue also showed up on campus today.

"We think that it's a good idea to have two papers on campus," said Delgado. "But I think that the student federation won't be able to put out the same quality of paper as last year."

l'Affranchi's independence is welcomed by many in Québec's student press.

"I think this signals a renewal of student papers in Québec," said Benoit Leblanc, president of la Press Etudiante du Québec (PEQ). "We are very pleased that there are now two voices speaking on the campus of Université de Montréal."

l'Affranchi is planning to participate in PEQ's journalism camp in October, a first for a U de M publication.



Caroline Pichet, editor in chief, Jérôme Delgado, director, *l'Affranchi*

PHOTO CREDIT: TONY REVOY

Courting corporate cash

BY KATE MANNING

TORONTO (CUP) — An NDP bill giving private donors to universities a bigger tax break is a dangerous move towards privatization, according to student critics.

Introduced in the Ontario legislature on June 16, the University Foundations Act would allow donors would receive a tax credit applicable to their full income.

Donors now can only claim 20 per cent of their income.

The move is being hailed by the government as one solution in the current funding crisis for Ontario

universities, but student groups see the Act as a move towards privatization.

"To us, it's the first step to a more privately funded system of universities," said Joselyn Charron, Communications coordinator for the Canadian Federation of Students (CFS). "This will be a system more funded by students. Everything's pushing towards that."

But Barb Hauser, a senior policy advisor at the Ministry of Colleges and Universities, says privatization is not the government's agenda.

"It was not intended or put in place as a means of privatizing the revenue of the universities," she said.

"Three other provinces already have a similar system and there was a danger that fairly large donations would go to other provinces."

But Charron says making universities more dependant on private donations will result in a loss of academic autonomy.

"The institutions will be more vulnerable to pressure. For example, if the donors object to some kind of research," she said.

"I doubt if it would increase competition. Usually the university would be targeting donors who would normally be inclined to give to that university anyway."

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events

CDAS (Centre for Developing Area Studies) Presents Kriti Singh, a Lawyer and Women's Movement Activist from New Delhi, India speaking on Violence Against Women in India, Wednesday September 9th, 18:00h, 3715 Peel. For more information call 398-3507.

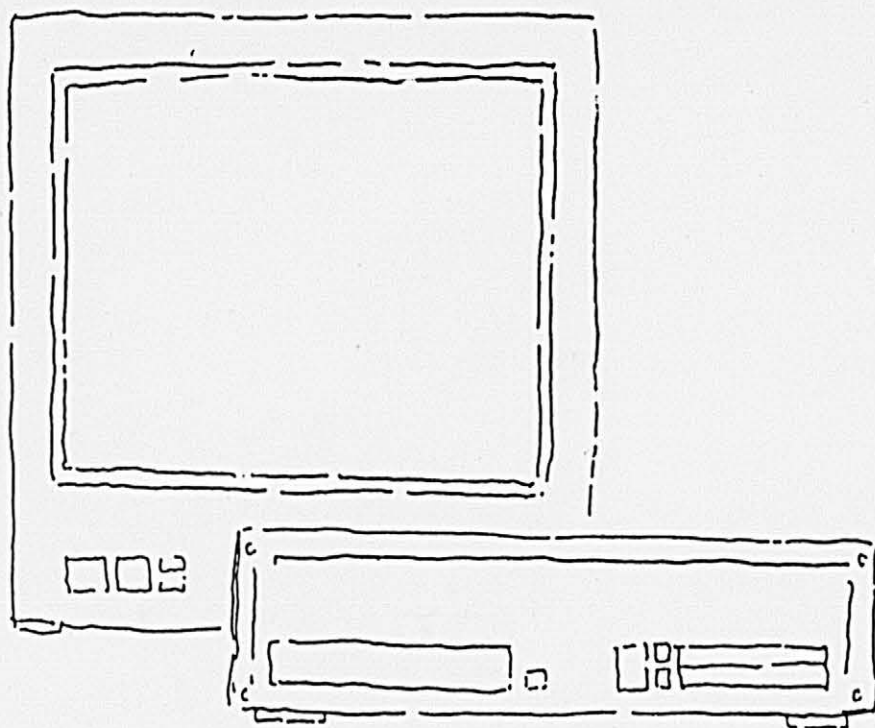
The Native Awareness Coalition presents Cree speaker and poet William Cromarty speaking on the Cree way of life, and Margaret Sam-Cromarty reading from an upcoming collection of poems: *James Bay Memoirs: A Cree Woman's Ode to Her Homeland* Wednesday September 9th, at 18:00h, Leacock 26.

ACT UP (the AIDS Coalition to

Unleash Power) is seeking new members. If you are motivated, creative, opinionated and fed up with governmental and societal attitudes toward AIDS.... We need you!

If you are interested or want to find out more, come to our meetings Wednesday at 19:30h at the CSAM building, 3600 Hotel de Ville (corner Prince Arthur) or call 527-2423.

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Ads may be placed through the Daily business office, Room B-17, Union Building, 9h00-14h00. Deadline is 14h00, two working days prior to publication. McGill Students (with valid ID): \$3.50 per day, 3 or more consecutive days, \$2.50 per day. McGill Employees (with staff card) \$4.50 per day, 3 or more consecutive days, \$3.50 per day. All others: \$5.00 per day, or \$4.00 per day for 3 or more consecutive days. (Prices do not include applicable GST or PST). For more information, please visit our office in person or call 398-6790 - WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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2 - Movers/Storage

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15 - Volunteers

Volunteers needed at the Montreal Neurological Hospital. 3 hrs./week. If interested in visiting patients, attend the compulsory meeting on Thursday, September 17th, 4:00 pm at the MNH (3801 University St.).



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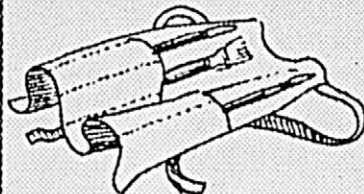
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